

superior mind. She " never lost her natural modesty and simple sweetness."/ In the first century some freedmen married daughters of senatorial houses. They were very able men. No others could have performed the duties of the three great secretaryships, — appeals, petitions, and correspondence. The fortunes of these men were often adventurous in the extreme, like those of the ministers of sultans in the Arabian Nights. A slave, advanced to a higher position in a household, then to a position of confidence, where he proved his ability and devotion, got a great office and became master of the world. Men of this kind have always been refused social status.² In the second century the system was changed, and knights became the great officers of administration.

293. Philosophers opponents of slavery. The great neostoics of the first century first denounced slavery and uttered the great humanitarian doctrines. The real question in regard to Roman slavery was this : Is a slave not a man ? If he was one, he was either the victim of misfortune or the inheritor of the misfortune of an ancestor. If he did not thereby lose human status as a member of the race he deserved pity and help. The humanitarian philosophy, therefore, had the simplest task and the most direct application. Dio Chrysostom declared the evil effects of slavery on the masters, sensuality, languor, and dependence. He pointed out the wide difference between personal status and character, — the possible nobility of a slave and the possible servility of a freeman.³ Seneca especially taught the abstract philosophy of liberalism, kindness, and humanity. He represented a movement in public opinion. Pliny' cultivated all the graces

of the debonair gentleman. Dill compares him to a "kindly English squire." The inscriptions show that "his household was by no means a rare exception." ⁴ Slaves had such perquisites and chances that "the slave could easily purchase his own freedom." "The trusted slave was often actually a partner, with a share of the profits of an estate, or he had a commission on the returns." ⁶ Plutarch's whole philosophy of life is gentle

1 Dill, *Nero to M. Aurel*, 114-116. 3 Onrf., X, 13; XV, 5. 5 *Ibid.*, 117,

2 *Ibid.*, 112. * Dill, *Nero to M. Aurel*, 182.